



THE MAGISTRATES

SCRIPTURE.

By Henrie Smith.

PSALME. 82. 6. 7.

*I haue said yee are gods, and yee all
are the children of the most
highest, but you shal die like men
& fall like one of the Princes.*



May call this text
the Magistrats scrip-
ture, considering the
state of kings & go-
uernors, how much
good they might do, and how lit-
tle they performe. God becomes
a rememberancer vnto them, and
first shewes what a high calling
Princes and rulers haue: and then
least they should be proud of it,

A ij

~~1605~~ 1591.

Ames p. 422.

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& make their magistracy a chaire of ease, he turnes vpon them againe, as though he had another message vnto them, & tels them, that though they be aboue other, yet they shall die like other: and though they iudge here, yet they shall be iudged hereafter, and giue account of their stewardship how they haue gouerned, as strait as their subiectes how they haue obeyed. A good memorandum for all in authoritie so to deale in this kingdome, that they lose not the kingdome to come.

I haue said yee are gods, &c. How can he call them gods, which calls himselfe the onely God, & saith, there are no more gods but he? *Esay 44.5. 45.21. I haue made thee Pharao his God,* saith God to *Moses, Exod. 7.1.* because he had giuen him power to speake vnto

Pharao in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, & subiects how to obey. As inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: so they which rule vnder God, for God, must rule by the prescript of God, and do nothing but as their conscience tels them that God would doe himselfe. Therefore they which vse their power against God, which beare the person of God, and execute the will of the diuell: which make lawes against Gods law, and be enimies to his seruants, are worse then *Balaam*, which would not curse whom God blessed, and so much as in the lieth, make God a lier, because they cannot so wel be called gods as diuels; such gods go to hell.

I haue said yee are gods, &c. First this name enformes vs what kind of rulers & magistrates we shold choose. Those which excell all other men like gods amongst men: for a king should be a man after Gods owne heart like *Dauid*, as all those whom God set ouer his people in his mercie, and not in his anger, had some note of excellencie aboue the rest, which God chose them by, as it is the Magistrates marke: the mildest man, *Numb.* 12. 3. or the wisest man, *1. Reg.* 4. 31. or the iustest mā, *Heb.* 7. 2. As though if al these had met in one, the Inquisition should haue stayed there, & all giue place to him: but our vertues are so singled that he which was called the mildest, is not called the wisest, and he which was called the wisest is not called the iustest, as though

Scripture.

though God found some defect
in his owne election, for when he
chose one milde, another wise,
and another iust: he shewed that
hee would haue one which is
milde, and wise, & iust, like him-
selfe. *Elisha* thought that the sin-
gle spirite was not enough, but re-
quired that the spirite of *Eliab* *2. King. 2. 9.*
might be doubled vpon him, be-
cause he was a Prophet which
should teach other. So we should
picke out thẽ which haue a dou-
ble spirit to be Magistrats, because
they must gouerne other; as God
picked forth *Iosua* in *Moses* his
roome. He might haue chosen
manie out of all Israel, which had
the spirite of wisdom, but he
chose *Iosua*, of whom he saith that
he was full of the spirite of wise-
dome, *Deut. 24. 9.* Shewing that
if one be better then another, he

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1.Sam.16.5.

should be chosen before the rest. Therefore *Samuel* went ouer all the sonnes of *Ishai*, to annoint a successour to *Saul*, and put backe one after another which thought themselves fit: yet there was but one amongst them which pleased God, & the Prophet could scarce discern him: so necessarie it is that this choice be committed to none but the godly, because he which would haue chosen the best, yet liked another before him.

1.Sam. 10.20.

Therefore there was such a scrutenie amongst the tribes to finde out the mā whom God had cho-

Exod.18.21.

sen, as *Iethro* taught *Moses* to cull out of all the people, those which had best courage and feared God, and dealt truely, and hated couetousnes. Therefore a wicked man may not supply the place of God,

Matth.23.2.

as the Scribes & Pharisies sate in
Moses

Moses chaire, but as it is said of *Indas*, let another take his place: so let better take their place, for they which are called gods must be like God. If all should be holy as he is holy: how much more should they be pure as he is pure, wise as he is wise, iust as he is iust, which beare his name, which supplic his person, and guide the world to good or euill. If the race should be to the swift, and the battell to the strong, then as *Saul* did exceed all the men of *Israell* from the shoulders vp- *1. Sam. 9. 2.* ward: so he which commaunds other, should exceede other in gifts of grace, that they may know him from the rest, and say this is hee that excells the rest in vertue, as *Saul* did in stature: like the king of Bees, which is fairest of all the hiue. There-

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fore if *Pharao* would let none but *Ioseph* gouerne Egypt, in whom was the spirite of God, *Gen. 41.38.* much more ought Christian Princes in the choosung of *Iosephs* in their common wealthes. And therefore they ought not to be like *Rehoboam*, which made them his counsellors, whom he should haue banished the court, *1. Reg. 12.8.*

Secondly, this extolleth the calling of Magistrates, as *Iacob* honoured *Iosephs* children, whē he said they should be called after his name: so God honoureth the Magistrates, when he giues them his owne name, calling them gods, as though there were a kind of godhead in them. These things pertain to the wise and they themselues doe not alwayes see it: yet he which hath a spiri-

spirituall eye, and carrieth the patterne of God in his heart, may see another likenesse of God in Magistrates then in common persons; as the builders of the temple had a speciall wisdom and spirite, which God gaue them for that work which they were chosen vnto. So when *Samuel* had annointed *David*, he saith that the spirite of the Lord came vpon *David* from that day forward, as though he had another spirite after, then he had before. So there is a difference betweene kings and subiects: though they be not gods, yet they are liker God then other: the Prince is like a great image of God, the Magistrates are like little images of God, appointed to rule for God, to make lawes for God, to reward for God, to punish for God, to speake for God,

*1.Sam.28.26.**2.Chron.9.6.**Psal.2.6.**Matth.14.19.**2.Chron.9.8.*

to fight for God, to reforme for
 God: and therefore their battailes
 are called the Lords battailes,
 and their iudgements the Lords
 iudgements, and their throne the
 Lordes throne, and the kings
 themfelues, his kings, to shew
 that they are al to god like hands:
 by some he reacheth mercie, by
 some iustice, by some peace, by
 some counsell, as Christ distri-
 buted the loaues and the fishes
 by the hands of his disciples: this
 God requires of all, when he cals
 them gods, to rule as he would
 rule, iudge as he would iudge,
 correct as he would correct, re-
 ward as he would reward, be-
 cause it is said that they are in
 steede of the Lord God, to doe
 as he would doe. This is a good
 studie for Magistrates in all their
 iudgements to consider, what
 God

God would doe, because they are in steede of God. I rule for God, I speake for God, I iudge for God, I reward for God, I correct for God: how would God doe? how would he determine? And it shall be my sentence: as we should thinke how *Matth. 11. 29.*

Christ prayed before we praie, and how hee spake before we speake, because his actions are our instructions: so they should thinke how Christ would iudge before they iudge, because Gods law is appointed for their law. Such a thought must needs leuell the way before them, and put them in minde of a good and iust, and holy iudgement, because God is good, and iust, and holie. *Deut. 17. 19.*

Thirdly, they are called gods,

to teach them how they should
gouerne, howsoeuer other care
for the glorie of God, the perfor-
mance of his wil, the reformation
of his church, Princes, and rulers,
which are gods themselues, are to
doe the businesse of God as their
owne busines: because they are
gods, Gods businesse is their busi-
nes, Gods law is their law, Gods
honour is their honour. When
the king, or iudge, or magistrate
doth seek the kingdome and glo-
rie of God, he should thinke that
he seekes his own kingdome and
glorie, and therefore seeke it and
further it as earnestly & diligent-
ly as he would his owne, and rule
and iudge, and speake, and punish,
and consult, as he would for him-
selfe: euen as *Dauid* counted Gods
foes his foes, and Gods friends his
friends: and *Moses* persecuted
them

Psal. 139.21.

Exod. 32.27.

the which were Idolaters against *Num. 16. 19.*
God, as he did them which were
traitors to him.

Fourthly, they are called gods
to encourage them in their office,
and to teach them that they need
not feare nor dread the persons of
men, but as God doth that which
is iust and good without the iea-
losie of men; so they should for-
get themselves to be men, which
are led by the armes betweene fa-
uour and feare, and thinke them-
selves gods which feare nothing.
This boldnes is so necessarie in
them, which shold iudge all alike,
that in *Deut. 3. 28.* *Moses* encoura-
geth *Iosua*: in *Iosua. 2. 18.* the peo-
ple encourage him: in the 9. verse,
God doth encourage him, saying,
that he wil be with him: but here
he is with him, for hearing God
call them gods, shewes that God

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is there, nay, that they are as God,
1.Sam.10.9. which powres such a princelike
spirite vpon them, as he did vpon
Saul, so soone as he was king. So
hearing that they are gods, it
should change them, and make
them excell the order of men, vntill
they resemble God, after whō
1.King.3.9. they are named: as *Salomon* stu-
died and prayed till hee was wi-
fer then al that he gouerned. Then
they need not blush to read this
1.King 4.30. testimonie, *I haue said ye are gods,*
&c. or else it will seeme a checke
vnto them. As manie sit in gods
place, and yet neuer knew that the
1.Sam.25.25. scripture called them gods, nor
why they haue this name no
more then *Naball*: so many play
Nabal in their offices, and are rea-
dierto aske who is *Dauid*? who
is *Christ*? when his cause comes
before them, then speake or doe
any

any thing for him. But the womē go before them like *Abigail*, as though God would shame them with the weaker vessel. Doth anie man but they forget his name? Princes and rulers haue manie names of honour, but this is the honorablest name in their titles, that they are called gods: other names haue bene giuen them of men for reuerence or flatterie, but no mā could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their duetie, how God doth honour thē, and how they should honour him, and think what am I more then he, that God should set me in his owne chaire, & giue me his owne name more then to another? he hath not done so to al. They which are called his children are happie, they which are

called his disciples or happie, they which are called his seruants are happie: but how happie are they whom he calleth gods? It seemes that if he could haue called them by a higher name then his owne he would haue called them by some other name; but this word is enough to put them in minde of all that they should do: thinke that yee are gods, and it wil make you ashamed to obey the diuel, or the world, or the flesh in any thing. Therefore how can that Romish Antichrist, which sits in the temple of God with his kings & Magistrates, and set themselves against God be called gods? Are they gods where Gods cause is worst heard? are they gods which make lawes against God? Are the gods persecuters of Gods childrē? Nay doth he not ly which cals the
noble

2. *Theff.* 2. 4.

noble, or soueraigne, or gracious?
 If they deserue not their titles,
 how do they deserue their places?
 Can they thinke of their names
 and not be abashed? Can they sit
 downe in Gods place and speake
 against him? iudge against him?
 decree against him? Doth iniqui-
 tie become gods? doth partialitie
 become gods? do bribes become
 gods? They are greedie gods, Idol
 gods, belly gods, and may be ter-
 med gods, because they are like 2. Cor. 4. 4.
 the God of this world, which
 do but staie like *Nebuchadne-* Dan. 4.
zar, vntill their iniquities be full,
 that they may be cast out like
 beastes, a derision to them whom
 they gouerne.

But they which regard this ho-
 norable testimony of God, as *Ne-*
hemiah said, whē he was tempted Nehem. 6. 11.
 to fly, should such a mā as I fly? So

whē they are tēpted with bribes,
say, should such a man as I take
bribes? Should such a man as I
do wrong? Should such a man as
I be a liar? or swearer? or a scof-
fer? or a drunkard? or a gamester?
or an vsurer? or a prophaner? vpo
whom all eyes are set to take their
example, and would harken soo-
ner then vnto God himselfe? Thē
he resolueth to rule according to
his name, knowing that all the
soules which might be wonne by
him, shalbe required of him, as
the sins of Israel were imputed to
Ieroboam. Thus God doth flatter
them as it were to profite them,
and cals them gods, to teach them
their duetie to God. All should be
godly, but they shold be like gods:
that is, as I may say, more thē god-
ly, or the next to God in godli-
nes. If anie come betweene, they
loose

2.King.15.30.

loose their honour, and should
 thinke themselves put downe like
 a guest which is set lower, or a
 Iustice turned out of his office.
 For so God doth humble them,
 and disgrace them which disho-
 nour their callings, as he did *Saul*
 when the princely spirit departed
 from him, his sons & his daugh-
 ters, and his subiects did fauour *1.Sam.22.7.*
David more then him, that he *1.Sam.19.4.*
 could do nothing with them: be- *ch 17.*
 cause God did not loue him, he *1.Sam.21.17.*
 would not let his seruants loue
 him; but when *David* came to the *1.Sam.14.45.*
 crowne, because he had grace
 with God, he prospered in all that
 he went about, & reformed what *2.Sam.5.10.*
 he would; for the Lord (as he saith)
 subdewed the people to him, that
 is, made them incline to his will:
 as we read of *Saul*, in the begin-
 ning of his raigne before he had

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1 Sam. 10. 26.

rebelled, a band of mē did cleave
vnto him : of whom it is said,
whose hearts God had touched:
as though while the rulers hearts
do stand toward God, the peoples
harts should stand towards them,
& they should carry thē like God
to all their desires: as it is said of
1 Sam. 3. 26. *David*, whatsoeuer the king did,
pleased all the people.

1 Sam. 3. 26.

1. 2. 2. 2. 2.

1. 2. 2. 2. 2.

1. 2. 2. 2. 2.

1. 2. 2. 2. 2.

1. 2. 2. 2. 2.

Thus their name tels them how
they should rule, and by conse-
quent, teacheth vs how we should
obey. God calls them gods, there-
fore he which contemneth them
contemneth God: God calls them
fathers, therefore we must reue-
rence them like fathers: God calls
them Kings, Princes, Lords,
iudges, powers, rulers, and gouer-
nors, which are all names of ho-
nour: & shall we dishonor whom
God doth honor? Our first lesson

is,

is, Feare God: the next is, Honor
 the king, 1. *Pet.* 2, 17. We may
 not put king before God, nor any
 other before the king, that is as
Paul interpreteth, We must obey *Rom.* 13. 5.
 for conscience sake, not against
 conscience, for the we put the king
 before God, which *Christ* saith,
 haue no power but from God, & *Iohn.* 19. 11.
 therefore cannot make themselves
 magistrates, no more the they can
 make themselves gods. As none but
 God could giue this name, so no
 man which exalteth himselfe can
 challenge this honor, no more the
Simon Magus was greater because *Acts.* 8. 9.
 he called himselfe a great mā; but
 they to whō God saith, *I haue cal-*
led you gods, as though he had the
 naming & appointing of the. Eue-
 ry power is frō God, for by nature *Rom.* 13. 7.
 no mā can chalēge power ouer o-
 ther, but by the word: & therefore

1. Pet. 2. 23.

Iere. 27. 12.

2. Chron. 9. 8.

Gen. 1.

euerie soule which is subiect to
 God, must be subiect to them, for
 he which cals them kings, cals vs
 subiects: this is their patent, as the
 queene of Sheba said to *Salomon*,
 that God hath chosen the kings,
 and set them vpon the throne. As
 he said, and all things were made,
 so as he saith all things should be.
 Therefore vnlesse I say, that they
 haue their ordination from God,
 though they be lords, and Iudges,
 & Magistrates, yet are no Lords,
 no Iudges, no Magistrats of God.
 And therefore the Pope and his
 Cardinals, to whom God neuer
 said, Yee are Lords, or Iudges,
 or Magistrates, are no Lords, no
 Iudges, no Magistrates of God:
 but that which the Lord saith,
 they are that they are, & no more,
 thogh they put on a triple crown,
 and as the Lord cals them, so men
 should

should call them, if they were worthy to be called as others were, Watch men, Pastors, Doctors, & Teachers: but seeing they be not worthie of these titles, why should they haue higher? They which giue them more then the Lord giues them, make the proud and insolent, and tyrannous, more then they which are Lords and Iudges, and Magistrates in deede. But for these titles and base borne honour, which they haue incroched from men that puffed them, & trouble them like *Saul's* armor, *1. Sam. 17. 39.* they would either intend the dutie of ministers, and teach as the Apostles did, or else forsake those offices, and be ashamed of abiding in that calling which belongeth not vnto them; as *Zacharie* speaketh: whereas now they are so combred & mingled, as one saith *Zach. 13. 4.*

of the Pope, he is neither God nor man: so may it be said of both him and his Cardinals, that they are neither good ministers, nor good magistrates, but linsie wol-sie, a mingle mangle betweene both, and like neither. Seeking a superfluous title, they haue forgotten all necessarie studies: for they neuer preach nor write, but to maintaine their kingdome, which fals like the towre of *Babel*, faster then they build. Therefore as *Naomi* said, call me no more *Naomi*, which signifieth beautiful, but cal me *Mara* which signifieth bitter. So they may say, call vs no more bishops, or pastors, or doctors, which signifieth preachers, but cal vs robbers, & sleepers, and giants, & pharises, whom we succeed, for they haue no other reason why they shold be called bishops which

Gen. II.

Ruth. I. 20.

which do not watch, or pastors
which do not feed, or doctors
which do not teach, but that the
Idols were called gods, though *Exod. 20. 23.*
they were unlike God. If their
bodies had growne as far out of
square since Christs ascension, as
their titles, & pompe, and honor,
they might stand in the maine sea
and not drowne, for their heads
would be aboue the water. It
followeth. *But ye shal die as a man.*
Here he distinguisheth betweene
mortall gods, and the immortall
God. Yce haue seene their glo-
rie, now behold their end, *They
shall die like other.* It had bene a
great Sessions for all other to
die, but for Magistrates, for
Princes, for Kings, for Empe-
rors to die as they die, what a bat-
tell is this? which leaues no man

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aliue, shall the gods die to? He giues them their title, but he tels them their lot. Though their power, though their welth, though their honour, though their titles, though their tyrannie, though their traine, though their friends, though their ease, though their pleasure, though their diet, though their clothing be not like other, yet their end shall be like other, nay their ends are like to be more feareful the other: for God makes them examples of great mē, as he did of *Pharao*, & therefore we see so manie strange and sodain deathes of Princes more then of other. Therefore he spake with the least when he said, *Yee shall die like other*: for few of them escape the sword, knife, or poison, which other neuer feare: but if all your sub-

Exod. 9. 16.

subiectes were your friends, yet yee shall die like other: for are ye not cold when winter comes? are ye not withered whē age comes? are yee not weake when sicknesse comes? and shall yee not go, whē death comes? Therefore be not proud of thine honor, as though it would last alwayes, for thou shalt die, and then all thine honor shall forsake thee, and another shall rise in thy place, as great as thou, and when his glasse is run, another shall follow him, and so another till death haue all. Be not cruell in thine authoritie, as though it would last alwayes, for thou shalt die, and then thine authority shall die with thee, & they which remaine aliue shall send curses after thee, because thy life was a scourge. Be not secure for thy wealth, as though it would

last alwayes, for thou shalt die, & then another shall take thy riches, and thou shalt go to giue account how thou camest by them. How many things doth he implie whē he saith *ye shall die*? this is a barre in their armes, which makes the proudest peacocke lay downe his feathers so often as he thinks vpon it, though he pricke them vp againe. VV hereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that they shall die and shortly giue account for all. Signifying that prosperity makes vs forgetfull of our ende, and that these mortall gods liue as though they were immortall. A hard thing for Princes to remember death, when they haue no leisure to thinke of it, but chop in the
earth

earth before they be ware. Like a man which walketh ouer a field couered with snow, sees not his way, but when he thinketh to run on, suddenly falls into a pit: euen so they which haue all things at will, and swim in pleasure, which as snow couereth their way and dazeleth their sight, while they think to liue on & to reioyce still, suddenly rush vpo death, & make shipwrack in the calme sea. Therefore it is good for them to heare they ar gods: so it is meet to know they shal dy. Wherefore *ye shall dy* faith he in the next words, as if he would preuent some conceipt that they would take of words which he cast out before, he cools them quickly before they swel, & deferres not to another time, but where he calles them gods, there he calles them wormes meat, lest

they should crow betweene the
praise and the checke.

*I haue saide ye are gods, but ye
shall die.* But for this *die* manie
would liue a merrie life, and feast,
and sport, and let the world slide:
but the remembrance of death is
like a dampe which puts out all
the lights of pleasure, and makes
him rub, and frowne, and whine
which thinks vpon it, as if a mote
were in his eye. O how heauie ti-
dings is this to heare thou shalt dy
from him which hath life and
death in his owne hands: when
the messenger is sent to the which
raigne like gods: as if he should
say, euen you which glister like
Angels, whom all the world ad-
mires, and sues, & bows to: which
are called honorable, mightie and
gracious Lords: I will tell you to
what your honor shall come: first

ye

ye shall wax old like other, then
ye shall fall sicke like other, then
ye shall die like other, then ye
shalbe buried like other, then ye
shalbe consumed like other, then
ye shalbe iudged like other, euen
like the beggers which crie at
your gate. One sickens, the other
sickens: one dies, the other dies:
one rots, the other rots. Looke in
the graue & shew me which was
Dines, and which was *Lazarus*.
This is some cōfort to the poore,
that once he shall be like the rich:
one day he shall be as welthie, as
mightie, as glorious, as a king:
one houre of death will make the
al alike: they which crowed ouer
other, and looked downe vpon
them like oakes, other shall walke
vpon them like wormes, and they
shall be gone as if they had neuer
bene. Where is *Alexander* that

Gen. II. 4.

conquered all the world, and after
 fought for another, because one
 would not satisfie him? Where is
Zerxes, which could not number
 his armie for multitude? Where
 is *Nemrod* which built his nest in
 the clouds? Where is *Sampson*
 which flew an armie with the
 iaw of an asse? Where is *Constan-*
tine, Nero, Galigula, Titus, Vespati-
an, Domicius, thunderboltes in
 their kinds? One hundred Princes
 of England are dead and but one
 aliue: the rest are gone to giue ac-
 count how they ruled here, when
 they sustained the person of God.
Who would haue thought (saith
Jeremy) *that the enemy should haue*
entered into Ierusalem, and spoiled
that faire Citie? yet he brake in-
 to it, and Ierusalem was ransackt
 like other. Who would haue
 thoght that *Herod* which was ho-
 nored

nored like a God, should haue bin deuoured with wormes, and sa- uour that none could abide him? yet while he was in his pomp, so- dainly he was strokē, & al his glo- rie eatē with worms. Who wold haue thought that *Iesabel* that beautiful réptation, shold haue bin gnawn of dogs? yet she was cast to dogs, & not an ear left to seasō the graue. What wold he think that should haue seene *Salomon* in his roialty, & after see him in the clay? O world vnworthie to be belo- ued! who hath made this proud slaughter? Age, Sicknes, & Death: the three sōmoners which haue no respect of persons, made them pay the ransome theselues, & bow to the earth whence they came: there liethe men which were cal- led gods. How soone the flower of this world is faded! Yesterday

the tallest Cedar in *Libanus*, to day
like a broken stick troden vnder
foote : yesterday the stateliest vpon
earth, to day shrowded in earth,
forsaken, forgotten, that the poo-
rest wretch aliue would not be
like vnto him, which yesterday
crouched & bowed to his knees.
Then wote to them which had the
names of God and the finnes of
men, *for the mightie* (saith *Esay*)
shalbe mightily tormēted All their
friends, and subiects, and seruants
forsake them, because they go to
prison, to trie the mercie of hell, &
take what the spirite of darknesse
will heape vpon them. There lie
the men which were called gods,
and thus ends the pilgrimage of
kings, princes, and rulers, this is
our life : while we enioy it we
loose it: like the sunne which flies
swifter then an arrow, and yet no
man

man perceiues that it moues. He
which liued 900. yeers could not *Gen. 5. 27.*
hold out one houre longer, and
what hath he now more then the
child which liued but a yeare?
Where are they which founded
this goodly Citie? which posses-
sed these faire houses? which wal-
ked these pleasant fields? which
erected these stately tēples? which
kneeled in these seates? which
preached out of this place but 30.
yeares ago? Is not earth turned to
earth? and shall not our sunne set
like theirs whē the night comes?
Yet we cannot belecue that death
wil deale with vs as he hath dealt
with them: though all men die,
yet euerie man dreames, I shall
scape, or at least I shal liue till I be
old. This is strange, men cannot
thinke that God will doe againe
that which he doth dayly, or that

he will deale with them as he
deales with other. Tell vs that all
other shall die, and we beleue it:
tell one of vs that we shall die, and
we beleue it sooner of all then of
one: though we be fore, though
we be weak, though we be sicke,
though we be elder then those
whom we follow to the ground.
So they thought which lie in this
mould vnder your feet, as you do.
If wisdom, or riches, or fauour
could haue entreated death, these
which liued before vs would
haue kept our possessions frō vs:
but death would take no baile,
we are all tenants at will, and we
must leaue this cottage whenso-
euer the landlord wil put another
in our roomes, at a yeares, at a mo-
nethes, at a weeks, at a dayes, at an
houres warning or lesse. The
cloth which we weare vpon our
backs,

backes, the graues which are vnder our feet, the sunne which sets ouer our heads, the meate which goes into our mouthes, do cry vnto vs, that we shall weare, & set, & die, like the beasts, and foules, and fishes, which now are dead in our dishes, but euen now were liuing in their elements. Our fathers haue sommoned vs, and we must somon our children to the graue. Euerie thing, euerie day suffereth some eclipse, nothing stands at a stay, but one creature cals to another, let vs leaue this world. while we play our pageants vpon this stage of short continuance, euerie man hath a part, some longer, & some shorter, & while the actors are at it, sodainly death steps vpon the stage like a haulke, which separates one of the doves from the flight, and shootes his dart,

where it lights,ther fals one of the actors dead before them,& makes all the rest agast. They muse and mourne,& bury him,and then to the sport againe: while they sing, and play,and daunce,death comes againe and strikes another: there he lies, they mourne him and burie him, as they did the former, and play againe: so one after another till the players be vanished, like the accusers which came before Christ, and death is the last vpon the stage. So the figure of this word passeth away. Manie which stand here may lie here or elsewhere within this tweluemonth: but thou thinkest it is not I, and he thinketh it is not he, but he which thinketh so, commeth soonest to it: if we should liue but a yeare, we would prepare our selues to die, and do all that God would

would haue vs, that we might liue in heauen, and scape the fierie lake, where the glutton hath not a droppe of water to coole the tip of his tongue. But now we know not whether we shall liue a week to an end, we wil do nothing that he bids vs, but abide the venture: so one is taken after another, and because we are not readie, therefore we go against our will like *Lots* wife out of Sodom. This is our fashion to set the best last, vntill we cannot forsake our sinnes, nor hope of mercie. Thus I haue proclaimed to all Kings, Princes, Iudges, Counsellors, and Magistrates, that which *Esay* did to one, *Set thy thinges in order for thou shalt die.* Yet 25. yeares were behind, when the Prophet warned him to set all things in order, yet I cannot promise you 25. yeares,

40 *The Magistrats Scripture.*

for many princes doe not raigne
so long, for one that doth. That
which *Esay* spake to one, heere
God pronounceth of all, *Yee shall
die*: therefore take the message
which is sent vnto you, & when
you thinke of your honor, think
of your end. These two remem-
brances to beare in mind, that yee
are gods, and thinke that yee shall
die. The holy ghost thought e-
nough to teach you how to liue,
and how to rule: and for vs that
haue not so much as the name of
an immortall thing, like them
which are called gods, that we
may be like God hereafter: let vs
prepare before the accompt, for
none are in heauē, but they which
left the world before the world
left them.

A



A GODLY PRAYER
TO BE SAID AT
all times.

BEcause I haue sinned O
Lord, and done wicked-
ly in thy sight, and pro-
uoked thee to anger by
my abominable wickednes, ma-
king my bodie which thou hast
ordained a vessel for thine honor,
an instrument to most detestable
filthines, ô Lord be merciful vnto
me, & pardon me this great wic-
kednes: looke not vpon me good
father with the eies of iustice, nei-
ther do thou draw against me the
sword of iudgement, for the how
shall I that am but dust stand in
thy presence, when thy wrath-
full indignation commeth forth

A Prayer.

as a whirlewind, and thy heauie displeasure as a mightie tempest: seeing the earth trembleth, the depths are discouered, and the verie heauens are shaken when thou art angrie? Exercise not therefore thy furie against me, that am but as chaffe before the wind, and as stubble against a flaming fire: though I haue sinned grievously in thy sight, preferring my wicked desire before thy holy commandement: esteeming the pleasure of a moment before eternall and euerlasting ioyes: nay, which is worse, making more account of vilenesse and vanitie, and extreame folly, and madnes, then of the glory and maiestie of the most excellent, wonderfull, and blessed God, nothing dreading his displeasure whose wrath maketh the diuels to quake, and burneth

A Prayer.

vnquenchable vnto the bottom-
lesse pit of hell: whose might is so
great that by the breath of his no-
sthrils he is able in the twinkling
of an eye to destroy a thousand
worlds: yet am I bold, prostra-
ting my selfe before the throne of
thy maiestie, heartely to beseech
and humblie to entreat thee, that
thou wilt not deale with me ac-
cording to my merites, for I haue
deserued that thou shouldst raine
downe fire and brimstone from
out of heauen vpon me to deuour
me, or to open the earth vnder-
neath me, to swallow me vp
quick vnto hell: but thou art gra-
cious and full of compassion, and
rich in mercies, therefore do men
put their trust vnder the shadow
of thy wings. I haue none in hea-
uen to flie vnto but thee, nor in
earth, of whom I may receiue any

A Prayer.

comfort, but at thy fauourable hands, which are stretched out day and night to receiue all that by earnest repentance turne vnto thee, being readie to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee O Lord, desiring thee to looke downe from the height of thy sanctuarie vpon me poore and wretched sinner, and to wipe away mine offences and to blot out my misdeedes, especiallie this my vngodly act, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy sonnes sake O Lord, in whome thou art well pleased, in whom thou wast fully satisfied

A Prayer.

fied vppon the crosse for my
sinnes: graunt me free pardon
and remission of that I haue so
foolishlie by my exceeding frail-
tie committed against thee in this
shamefull deed. But O thou my
vncleane and vnthankfull soule!
my vngodly and rebellious heart!
what did I sinfull wretch, and
execrable caytife, so blindly and
desperatlie attempt? How art
thou become quite sencelesse,
that thou wast so readie to an-
ger thy most louing God, and
to prouoke thy most mightie
iudge, that thou mightest satis-
fie thy filthie flesh, suborned both
by thine and Gods most mali-
tious aduersarie, to grieue and
vex the spirit of the Lord, and to
damne thy self for euer? Hath not
God of his singular fauour made

A Prayer.

the heauens of old, and placed the
sun and moone in them, two glo-
rious lights with innumerable
starres, a wonderfull workman-
ship for thy vse and benefite? Hath
he not lifted vp the clouds by his
strong arme, and heaped treasures
of raigne, haile, and snow to doe
thee seruice? Hath he not in the
midst of the world laid the foun-
dations of the earth, that thou
mightest haue a stable habitation,
and mightest from thence behold
euerie way thou lookest the wals
of his beautifull pallace. Hath he
not gathered the waters into one
place, and made the drie land ap-
peare, and drawne forth by his
power a pure substāce of aire be-
tweene heauē & earth, that fishes
might multiplie in the seas, foules
in great aboundāce flie in the opē
face of the firmament, tender
plants

A Prayer.

plants, hearbs, flowers, and trees
in all varietie, grow and fructifie
vpon the ground: yea creeping
things, cattell and beasts increase
in infinite number, in pastures,
fields, gardēs, orchards & groues;
and all these to doe thee pleasure?
Hath he not further giuen thee
springs and riuers, gold and siluer,
pearles and iewels euen plentie;
of streames, stoanes, and mettall, to
furnish thee with whatsoeuer for
profite thou needest, or for plea-
sure desirest? Hath he not made
thee Lord and ruler ouer all his
creatures, euen ouer the huge Ele-
phants, the Whale, the strong
Lion, and Vnicorne, and horse of
warre? ouer the sauage Tigars,
beares & wolues? ouer the migh-
tie Eagle, Griffin, Vultur, Ostrich
and haulke? Art thou not clad &
defended, fed & enriched, cheered

D

A Prayer.

and renowned by these his creatures, & that al the parts of thy bodie, & senses of thy minde might be partakers of his goodnes, and with his sweetnes refreshed, comforted & delighted in great measure? Yea aboue all this, hath he not breathed into thy bodie an immortall soule, that thou mightest remaine with him in glorie for euer? Did he not at the first frame thee like vnto himselfe, that he might therefore loue thee as his sonne? Did he not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest behold him & his glory & stirred vp sparkes of goodnes in thy heart, that thou mightest by thy affection imbrace him and his bountie, and be made perfectly blessed by his infinite happinesse, who when *Adam* thy
D yngrate-

A Prayer.

vngratefull father by distrusting him that had faithfully promised, was thoroughly able to fulfill his will, and resolutely determined exceedingly to aduance him, hauing giuen him this whole world in testimonie thereof by discontenting his minde with the excellent estate he was placed in of vnspeakeable loue, vnlesse he might be as good as God himselfe, proudly desiring to make dust the fellow of him who was from euerlasting infinitely full of wisdom, power, grace and maiestie, and had done all this at the perswasion of the most traitterous rebel of his right gracious king, and spitefull enimie of his most bountifull master, euen then when this most villanous conspiring with Gods notorious aduersarie, had deserued immor-

A Prayer.

all hatred against him & all that pertained vnto him: yea thee as yet vnborne, but contained in him whose whole masse by this impious disobedience became by iust iudgemēt a temple of curled estate for euer, and for euer: thou also thy selfe bringing forth fruite of cōtempt of his Law, who is most holy, mercifull and mightie: yet euen then I say, of vnspeakable pittie and compassion intended, ~~may~~ promised, nay laboured to deliuer him and thee from that dreadfull vengeance which ye had purchased by your own wicked and vngratious demerits, and to reconcile you base abiects and vile cast-aways, and yet stubborne and spightfull haters of the great God Iehouah, who when there was no meanes to be found in heauen, nor seas, nor in the earth, nor vnder

A Prayer.

der the earth, but that he should
damne his onely begotten sonne,
the verie brightnes of his glorie,
who neuer offended him, but was
an eternall delight vnto his soule,
and reioycing vnto his spirit, that
thou mightest be saued, a grosse
lumpe of slime and clay, still vex-
ing him by thy wickednes: yet
deliuered his sonne into the full
power of Sathan, to put him to a
most shameful death, by the hands
of most detestable persons, and
did cast him farre away out of his
fauour, and threw him downe
into the bottomlesse pit of his vn-
supportable wrath and indignati-
on, that thou mightest be placed
betweene his owne armes in the
kingdome of heauen, in all roial-
tie and glorie, as his deere and
entirely beloued sonne. Whie
therefore wast thou o my vnholly

A Prayer.

and vnthankfull nature so readie
and prone, so violent and head-
long to commit thinges highly
displeasent in his sight, who in a
manner, and as farre as it was pos-
sible slew himselfe for thy sake
when he had no creature so diso-
bedient vnto him as thee? O thou
my inward soule, and spirite of
my minde awake and stand vp to
defend thy selfe, for thou art besie-
ged with mightie enimies, the
prince of darknesse, the rulers of
the aire, the spirituall craftinesse
and pollicies of hell! why arisest
thou not thou sluggard? thy foes
in great number are prepared with
manie ambushmentes, hauing a
huge armie all maliciously bent
with venomous darter to pearce
thorow thy heart: they are ente-
red thy hold at all fve gates of
thy outward senses: yea they
haue

A Prayer.

haue broken downe thy inward
doores, and haue left thee but one
window towards heauen to e-
scape by, euen thy praiers where-
to the spirite of God waiteth thy
speedie comming: make hast o
thou heauie with sleepe, or thou
art taken by thy cruell enemies,
whose handes are of iron, and
their teeth of steele to grinde
thy verie bones to powder: har-
ken no longer to that stincking
harlot, thy wicked appetit, which
lying in thy bosome, desireth
nothing but thy vtter destructi-
on; shee perswadeth thee that
thou art in no present daunger,
that shee may reioice at thy mi-
serable end. It may be thou thin-
kest O thou chiefe of fooles and
oxe that art fed to the slaughter,
that though thou go on a little

A Prayer.

way in thy pleasant path, thou
maist returne backe when thou
wilt, and thy little wandring will
not greatly be regarded. O thou
vnwise and sottish of heart! when
wilt thou vnderstand? Hath the
sonne of God indured such paine
for the smallest of thy sinnes, and
makest thou so light account of
so grieuous crimes? Doth the
law thunder curses, and plagues,
and euerlasting torments against
thy least vnordinate motions, and
didst thou not dread to performe
so shamelesse a practice? Knowest
thou not that the eyes of God and
his Angels behold the doing that
thou wouldest be ashamed to doe
in the presence of vngodly men,
or vncleane beasts? or doest thou
not consider how thou diddest
griue the spirite of God, who
hath vouchsafed of his infinite
mercie

A Prayer.

mercie to dwell in thy bodie to
this end, chiefly that he might
mortifiethy carnall lusts? Why
didst thou then defile his temple
which he hath sanctified to be an
house for himself to dwell in? take
heed thou driue not out so wor-
thie and noble a guest, by such
swinish and fleshly behauour,
who if he once depart, then shalt
thou be an hold for diuels, and
legions of damned spirites, that
they may stuffe thee full of al man-
ner of iniquitie, and then at length
become pitch and brimstone to
maintaine the fire of Gods scor-
ching wrath in thy sinewes, spi-
rits, and inward bowels, drinking
out in full measure the dregges of
the wine of his rage and fury: and
canst thou be so blind and reach-
lesse, that for the vaine pleasure of
sinne for a little while, thou wilt

A Prayer.

constraine God to torment thee
euerlastingly, who it may be euen
at this instant, if thou wilt still
trie his patience and long suffe-
rance, will sodainly take thy spi-
rite from thee, or come in iudge-
ment to recompence to all sinners
by his finall sentence in the bur-
ning of the whole world, the sti-
pend of horror, shame, confusion
& vtter reprobation: and waigh
with thy selfe that to approach to
God is the chiefest ioy of the cho-
sen, to behold his glorious coun-
tenance in the face of his sonne,
whereas thy sinnes doe separate
thee from him, and make thee a-
fraid to speake to him by prayers,
which is thy chiefest and greatest
solace in this mortall life. How
much more wil thy vngodlinesse
make thee wish delay of the last
iudgement, the speedie and pre-
sent

A Prayer.

sent comming whereof is a chiefe
prop of our fight, in the midst of
so manie troubles and temptati-
ons: and withall, remember how
the diuell that roring lyon labou-
reth by this impure act to make
thee most filthie and lothsome in
the sight of God, and reioyceth to
see thy gracious father, mercifull
Saviour, and comfortable sancti-
fier so abused and withstood, and
angred by thee whom he hath
wonderfully made, carefully pre-
serued, and deerely redeemed, and
tenderly loued, that if it may be
thou shouldest by vtter apostasie
dishonour him in the face of the
world, who hath aduanced thee
in the presence of all his Angels:
and though thou be so sure in
faith that thou canst not vtterly
fall (the consideration whereof
should makethee more ductifull

A Prayer.

and not incourage thee in a sinful
course) yet maist thou by little
and little, and by often falling,
bring thy selfe into a better liking,
both of the wicked, and of wic-
kednes it selfe, whom thou ough-
test to hate with a perfect hatred,
and then God by iust iudgement
cast thee into a sure sleepe, that
thy filthihesse may be seene of
men, and thou condemned to the
griefe of the righteous, and scor-
ned to thy shame of the vngodly:
and in the meane season, by pro-
uoking Gods iudgement, be spoi-
led of thy goodly ornaments, of
thy godly desires, of religious
thoughts, of zealous affections, of
christian communication, of ho-
ly indeuours, of assured perswas-
ions of faith, of stedfast waitings
through hope: of constant suffe-
ring by patience, and heartie re-
ioycing,

A Prayer.

ioicings from loue. In the perfect consummation of which things because all happinesse consisteth, beware thou carelesse wretch, lest sodainly by thy abhominable filthinesse, thou either for a time wholly depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirite, to the glorie of God the Father. But why doe I vtter my voice, or stroue to make a dead carcas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepheard, and follow thee whither soeuer thou ledest: nay of thy tender compassion take me vp vpon thy shoulders, and carrie me gently into thy fold againe:

A Prayer.

for theeues haue stolne me away,
and haue bound my feete so that I
cannot go, and they watch for me
vntil thou art gone that they may
carrie me away quicke from thy
pastures: O do thou therefore pre-
sently deliuer me, and giue me
thy helping hand: O cast thou
downe by thy spirite my raging
lust, and by thy grace subdue
mine vntamed affection. I am
weake O Lord and vnable to re-
sist the force of my mightie ad-
uersarie: send thy helpe from a-
boue, and saue me out of the iawes
of the cruell lion: thou hast de-
liuered me out of the mouth of
hell; ô let not the gates thereof a-
nie more preuaile against me:
let me not anie longer be occu-
pied in vngodlinesse, least mine
enime triumph ouer me, saying
in his malicious hart, there, there,
so

A Prayer.

so would I haue it. Let this sinne
be farre from me ô Lord, that I
should defile my selfe anie more
with this notorious wickednesse:
worke therefore in mine heart an
vtter detestation of it, that I may
euer hereafter keepe my selfe pure
and vnspotted for thy kingdome.
Thou that art able to make of
stones children to *Abraham*, mol-
lifie I praie thee my stonie heart,
that all manner of sonlike affecti-
ons may be imprinted therein:
plucke vp ô good father these
rootes of bitternesse, that no vnsa-
uorie fruite may come of the
tree which thou by thine owne
hand hast planted. I desire, I looke,
I call, I crie, for thy assistance, that
I may cōquer this unruly motiō.
O blessed sauiour, that hast grāted
so manie petitions vpon earth to
them that were carefull for the

A Prayer.

bodie, fulfill I pray thee this my
desire, not for health, nor strength,
nor riches, nor honour, nor for
food, nor apparell, but for thine
heauenlic grace and inspiration:
yea let me lose all those rather the
be left to my sinfull flesh, that I
should be ruled anie longer there-
by. Mortifie good father in me
the old bodie of sinne, and giue
vnto me a new bodie, purged fro
these dead workes to serue the li-
uing God: renew my spirite day-
ly, that I may cast away these
works of darknes: let it be enough
O merciful Father, that my weak-
nesse in failing heretofore, hath
bin made known vnto me least I
should be too proud. Now let thy
strength appeare, in putting this
mine enimie vnder my feete, that
thereby I may be bold to put my
confidence in thee. Why should
my

A Prayer.

my bodie made by thine hand,
and my soule framed according to
thine image, be giuen ouer as a
pray into the hands of Sathan?
Deliuier me ô Lord from the snare
of the hunter, and preferue me
from the hand of mine enimie,
who lieth in waite for my spiritui-
all life, and laboureth mine euer-
lasting destruction: so shal I praise
thee for thy great goodnes, and
magnifie thy name for giuing me
conquest ouer my aduersarie that
is too strong for me. To thee I fly
for succour till this tempest be o-
uer past: hide me I pray thee vn-
der thy shield & buckler, that none
of the fierie dartes of Sathan take
hold on me. Good Lord for the
loue thou bearest vnto mankind,
or thy sons sake, who hath taken
our nature vpon him, graunt that
I may not be tempted aboue my

E

A Prayer.

strength; and that in all temptations I may flie vnto thee, as a horne of my saluation, yeelding thee most humble and heartie thanks for that thou hast giuen me a desire to withstand my sinfull flesh: which thy worke I beseech thee for thy namesake to perfect and fully accomplish.

Watch and pray lest you enter into temptation: the spirite indeed is willing but the flesh is weake.

Matth. 26. 41.

Answer.
Hold on me. Good Lord for the
sorrow thou bearest vnto mankind,
or thy loves sake, who hath taken
our nature vpon him, grant that
I may not be tempted above my

Another zealous prayer.

ETernall God almightie
and all mercifull: we thy
vnworthy seruants pro-
strate before thy throne
of grace, do yeeld our selues, body
and soule vnto thee for all thy be-
nefits, which thou from our birth
hast heaped vpon vs, as though
we had alwayes done thy will:
although wee occupied about
vaine things, neuer marked, ne-
uer loued, neuer serued, neuer
thanked thee so heartelie for
them, as we esteeme a mortall
friende for the least courtesie.
Therefore we come with shame
and sorrowe to confesse our
sinnes, not smal, but grieuous: not
a few, but infinite: not past, but
present: not secret, but presump-
tious, against thy expresse word

A Prayer.

and will: against our owne conscience, knowledge and liking, if any had done the but our selues. O Lord, if thou shouldest require but the least of them at our hands, Sathā would challenge vs for his, and we should neuer see thy face againe, nor the Heauens, nor the Earth, nor all the goodnes which thou hast prepared for mā. What shall we do then? but appeale vnto thy mercie, and humble desire thy fatherly goodnes, to extend that compassiō toward vs, which thy beloued sonne our louing fauour hath purchased, so mightely, so gratiouly and so dearely for vs: we beleue and know, that one drop of his bloud, is sufficient to heale our infirmities, pardon our iniquities, and supplie our necessities, but without thy grace, our light, our strength, our guide,
we

A Prayer.

we are able to do nothing, but sinne, as wofull experience hath taught vs too long, and the example of them which are void thereof, whose life is nothing else but the seruice of the world, the flesh and the diuel. Therefore good father as thou in speciall fauour hast appointed vs to serue thee, like as thou hast ordained all other creatures to serue vs : so may it please thee to send downe thy heavenly spirite into this earthly mansion, to illuminate our minds, mollifie our hearts, change our affections, subdue our reason, regenerate our wils, and purifie our nature to this duetie : so shall not thy benefites, nor thy chastismentes, nor thy word returne void, but accomplish that for the which they were sent, vutill we be renewed to the image of thy sonne. Good Lord

A Prayer.

we beseech thee, looke downe in
the multitude of thy compassions,
vpon thy millitant Church, this
sinful Realme, thy gracious hand-
maid our dread soueraigne, her
honourable Counsell, the ciuill
Magistrates, the painfull Mini-
sters, the two Vniuersities, the
people that sit in darknes, and all
that beare thy crosse. Gather vs
into one cōmunion of thy truth,
and giue vnto euerie man a spirite
to his calling, that we being
mindfull of the accompt, and that
we are called Christians, may
firmely resolue, speedely begin, &
continually perseuer in doing &
suffering thy holy will. Good
Lord blesse and sanctifie our mee-
ting, that no temptation hinder
me in speaking, nor them in hea-
ring, but that thy word may be
heard and spoken as the word of
God,

Smith, H.